

# *Astrologia Reformata:*

A  
Reformation of the Prognostical Part  
O F  
**ASTRONOMY,**  
Vulgarly Termed  
**ASTROLOGY.**

B E I N G  
in Experimental Detection, and  
clear Demonstration of the hitherto  
greatly mistaken, and dubiously con-  
troverted Grounds and Principles of  
that unvaluable Science.

And to this First Essay is also annexed  
the (Never yet publickly given) true  
Positures at the Birth, and a Prediction  
of the Death, of the present *French King*.

By ROBERT GODSON.

L O N D O N,

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THE

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To the Most Illustrious Brotherhood of Wisdom, the Royal Philosophical Society of London.

Gentlemen,

**I** T can neither with Truth nor Modesty be denied, but must (and will by all truly Astrophilar Spirits) be freely and thankfully Acknowledged, that those many accurate Observations of the places and motions of the Heavenly Bodies, which have been happily and industriously made in the present and some late preceding Ages (after Mankind was awak'd from that Monk-rock'd Security in which it had been lull'd for several generations, and Learning and Religion in some measure restor'd to their genuine use and design, of being means to attain to a due knowledge of God, and even sensible conviction of his Nature and Attributes, and to be profitable helps to direct us in our Affairs and Conversations,) have by the diligence and Industry of sundry Learned Men of great skill and Dexterity in Cosmometrical Rations, Proportions, and Operations, been so well and ingeniously used and im-

proved to the end intended by the laborious Observators, that they have greatly advanced that part of Sydereal Science, above what it had ever before attain'd to, if not almost to its utmost pitch of perfection.

Yet is it also but too bewailably manifest that the Institution of Cælestial Observations, and the thence detection and deduction of Planetary places and motions, and composure of Astronomick Tables, have of late been generally undertaken, by persons little skilled, if not rather wholly Ignorant, of Sydereal significations; and such as knew little else concerning the Heavenly Bodies, beside an uncertain and imperfect notion and account of their number, order, revolutional periods, the quality of their orbs, and frame of the Mundane system, and the craft of wielding a Quadrant or Telescope, and of performing the ordinary Trigonometrical operations; With which imperfect stock of Astral Skill, many have of late undertaken to frame Tables of the Heavenly motions, and do as confidently set up for Astronomers, as if they had the knowledge of Daniel or Abraham. A pretence altogether as Absurd and ridiculous, as if one should take upon him to write a Medical Dispensatory, without any farther knowledge of Herbs and other Simples, than only a lame and defective notice of their number, colour, shape, places of growth, yearly seasons, and other meer sensible accidents and outward Circumstances.

And



And in regard of the great mysteriousness of  
 irrational portentions and the consequent difficulty  
 of truly understanding them; which requires not  
 only common Reason and Discretion, and a fame-  
 or-gain-spurr'd diligence and Industry, by which  
 alone the Metrical or Mathematical part of  
 this Science may be laudably practis'd and culti-  
 vated, and accordingly now-a-days commonly  
 is so; But also a particularly adapted Temper  
 and Capacity (Astronomers as well as Poets,  
 being rather the handy-work of Nature, than  
 either of Art or Education:) A propension to it  
 purely for its own sake, and a spirit unbiassed by  
 lucre and partiality, without which the greatest  
 endeavours will prove utterly vain and fruitless.  
 And finding also that the unhappy thirst of se-  
 cular gain, and of the frothy reputation of va-  
 rious knowledge, is now so predominant in the  
 minds of the far greater part of the pretended  
 Votaries of Wisdom, and (amongst the rest) of  
 the Professors and pursuers of this Science; Insti-  
 gating (or rather seducing) them vain-gloriously  
 to tamper with so many several Studies, and  
 those also utterly unnecessary, and widely irrela-  
 tive to each other, any one of which (to be duly  
 skillful therein) were alone enough to employ  
 the whole time and faculties of any one Man,  
 That they never become competent, and much less  
 perfect in any; but are generally so weak, im-  
 perfect, and insufficient, that their practice is  
 commonly successless or pernicious to their Clients,

and no less Ignominious and discrediting to themselves. It may still be sadly said and lamented, that Astronomy is but (or hardly) half restor'd, being but (as Adam before his Inspiration) a meer Body without a Soul.

For we live in an Age wherein as well the matter as the methods of Study and Learning are chosen rather for their fashionableness, and for their publick esteem among Gowned or Eſtated Men, eſpecially who have long practis'd and profeſs'd them (though a Divine Pen has long ago aſſur'd us, that great Men are not always Wiſe, nor the Aged univerſally Men of underſtanding) than for their own Intriſick dignity or excellency; And rather for their promiſingneſs to the ſecular Fame, Promotion, or advantage of their Profeſſors, than their tendency or neceſſity to the Benefit or Utility of ſuch as conſult or employ them. And wherein Youth is by the modern unhappy methods of Education, kept ſo long in the Porch of Wiſdom's Temple, in Learning a parcel of ſilly miſ-called Arts and Old Foreign Tongues, little or nothing neceſſary for any but wrangling Clerkers (who are but a ſmall and the moſt needleſs part of the Profeſſors of Science) and in Conning and Contemplating thoſe Paganish Fictions, Dotages, and Macrological Impertinencies, contained in the Books commonly uſed for that purpoſe; That they never are permitted to enter her inner Courts, or have but a very ſmall time to abide there, and much too  
ſhort

short to gain a true knowledge of her solid mysteries. Beside that their native faculties are so distorted and depraved by such frivolous and Sophistical (pretended necessary) preparations, and their Heads and Fancies so stuff'd and cloy'd with Idle and Abstracted (and mostly or generally Erroneous) Notions, who leave no time nor room for sound and practical knowledge: That if the Laws of the Land, or the weakness of their Patrons or Clients did not contribute to ensure them an ample or competent livelihood, the solidity of their knowledge, and success of their practice, would never be able to procure it, either by Physick, Astronomy, or Divinity, the three great branches of Mystical Science: Each of which may abundantly be proved to be extremely corrupted and erroneous, even where they are vulgarly reputed and most confidently pretended to be most pure and Orthodox.

Neither indeed can it possibly be otherwise, when such an invincible variety not only of speculative, but even of the profoundest and most difficult practical Arts and Studies, are undertaken by one individual Person, for whom any one of them alone were sufficient, though as highly fitted and qualified for it, as God and Nature do enable any to be; nothing being now and for some Ages pass'd more common, not only in Colleges and Universities, but in other places abroad in the World also, than for one and the self same Person openly to Study, Profess,

and

and practice Arts and Sciences so vast in themselves, and mostly or wholly so irrelative to one another, as are Medicine, Logick, Rhetorick, Natural Philosophy, Astronomy, and all the several parts of Mathematicks and Geometry; Latin, Greek, Hebrew, Chaldee, Syriack, and sundry other both Ancient and Modern Languages, sometimes a dozen or fifteen together; Musick, Drawing, Painting, Physick, Astrology, and some others; or at least such a considerable plurality of these, as that any modest and honest minded Man, who will not belye his Capacity to advance his Reputation (as it is too plain very many do) may easily perceive and will freely confess them not masterable to any competent perfection (save only to make an empty noise and shew before such as little understand them) by any one Man whatsoever. And some of which are not only impertinent too, but even inconsistent with a due prosecution and intellection of the other; for what use of Logick, Rhetorick, or Geometry is there in the practice of Physick, which also is of it self alone a Science large enough for any one Man to master, and the like might be said of sundry others. And albeit that Astrological Information may be of good use to a Physician, (as well as Medical Instructions to an Astronomer, and to many other kinds of Persons and Professors beside) yet does it not therefore follow that he must of necessity Study both Sciences himself,

himself, (for then every Man should be master of all Arts and Trades, because he has oftentimes use for them.) But he rather should in his practice of the one, derive and receive all necessary helps by the other, from such as make it their whole Study and Profession; and the same may be said of Tongues, and all other Arts and Studies: for while Men apply their Minds to so many several Sciences, each of which is so vast and profound, and so little pertinent or related to the rest, they only become meer prattling smatterers in all, but are really Dexterous and sufficient in none.

Hence it comes that this transcendant Science, the most precious gem amongst the Treasures of Wisdom, the clearest Glass to behold Almighty Power, and the only Image of Divine Omniscieny; which the unbounded goodness of its supream Eternal Author, has ordained for the use and instruction of Man, to direct his steps in this vale of tryal and Tribulation, wherein he is wholly left to his own fate and discretion, and to his native will and disposition in the choice of good or evil, to shift for himself the best he can, though not without gracious promises of providential reliefs and assistances upon his humble and earnest prayers to obtain them, in all such times and cases of extream affliction and adversity, wherein his own Wit and industry fail him; and to enlighten his understanding clearly to see into the dark corners of distance

*stance and futurity ; that he may not run blindfold into places and enterprizes, nor be taken unawares like a Bird in a snare, when an evil time comes suddenly upon him : Is become so utterly depraved and corrupted, that what now commonly passes by its name, is very little else but a heap of folly and falsehood ; and so far from any appearance, and from shewing any effects of a divine and beneficial ordinance, that many are Opinion'd there is no such Science in nature ; whatever others do affirm of its truth and excellency, is nothing but Fancy and Delusion ; whereby this sacred Lamp of Divine and infinite Wisdom, which affords all satisfaction that the mind of Man can desire, concerning any thing past, present, or future, is dwindl'd into smoke and snuff, and fallen to the lowest degrees of contempt with many even of good knowledge and capacity, the sacred and venerable name and Title of Astronomy, being now-a-days wholly attributed to and arrogantly assumed and usurped by the bare Metrical or Mathematical part of it, which is no more but its very husk or shell. It being sadly and shamefully observable, that the Professors of this as well as of other mysterious and profound Sciences, do, through a base thirst after advantage and applause, and a sordid itch to gain the repute and benefits of a great and fashionable variety of skill and knowledge, not apply their Minds so wholly and solely to this sublime and immense Science, (the known*

known game and benefits of which alone if duly known and understood, were enough to satisfy any one modest Man) as is requisite to a full or competent perfection therein. To which they afford but some small part of only their spare hours, though vast and profound enough to employ their whole time and faculties, so that their skill and practice cannot but be as they are, and as I am even unwilling to think, and very much more to mention. —

The displeasing observation of those disingenuous proceedings; and the sway of a strong inclination and affection (by many affirm'd to be the certain symptom of an equal Adaption) to this tallest and beautifullest branch of natural knowledge; occasion'd by the sight of some rutilous specks of Truth discovered and found to be yet unextinguished, in stirring up the modern rubbish of its ruins, have prevail'd with me to relinquish other employments more promising to my secular advantage; and for some considerable time to sequester my self almost wholly from the World; so as to be but little publickly concern'd therein, that so I might gain the greater leisures and opportunities to dive into the depths of this Science; for the certain discovery of whose sublime and excellent mysteries, rejecting the fictitious Volumes and voluminous fictions of meer guessing pretenders, as well ancient as modern; and laying aside all other practical Arts and Studies no way pertinent nor serviceable to this;

I have



I have closely applied my thoughts for several years together, to an experimental examination of the Heavens immediately themselves, by a careful and impartial collation and discussion of sundry significant celestial faces and postures concerning one and the same particular, the only true method of making and gaining experience: And this not only for the ad-invention of the practical rules of this Science, but also for the tryal of its principles and rudiments, to find which of those now variously delivered by sundry Authors for such, or whether none of these, and what others beside, are the only true and genuine. And herein as my ends have been honest, my affections impartial, my endeavours great, and my desires vehement, so by the favour and aid of the sovereign Author of Wisdom, my Travels have been not unproportionably successful, but effectual to the discovery of many great Truths never hitherto known in the Christian World; and to the perfection and clarification of many others, whereof though some in former days have had some fleeting glimpses, yet was it with so much dimness and uncertainty, as render'd them wholly useless and unprofitable.

And though I shall not yet lay claim to such a degree of perfection therein, as to make all the predictions, and answer all the enquiries proper thereto and possible thereby (for what one Man can be sufficient for these things, who found the Science so defective and corrupt as I did)

yet I shall I undertake to disclose and unfold so many great Truths and excellent Mysteries therein, hitherto utterly concealed and unknown, and many others heretofore but darkly and dubiously understood, as shall be abundantly pleasing and acceptable to all who impartially examine and make use of them, and which shall be at least as conducive to advance both the Truth and Credit of the prognostical part of Astronomy, as even the very best of the many late observers and discussers of celestial motions have contributed to the present improvements of the Mathematical; and shall abundantly prove to all who are endued with Reason, Judgment, and Modesty, that the great pains and expences employ'd by many, in making such observations, and correcting and perfecting the Doctrine of the said motions, are useful and serviceable not only to the mean and shallow arts and purposes of Geography, Navigation, and the civil distinction of Years, Months, and Days, (all which low and inconsiderable ends, which wholly or mostly tend rather to the gratification of Luxury and a needless curiosity, than to promote any of the genuine ends of true knowledge, may be sufficiently serv'd without any such great exactness;) but to other ends as great and excellent as the Heavens are high, their face illustrious, their greatness stupendous, their courses and motions constant and harmonious, and Mens endeavours to discover them expensive and laborious;

ricus; and that the excellent Mysteries contained in and discoverable by this unparallel'd Science, even though we should wholly lay aside all prognostical use thereof (which yet may be very great and beneficial) but using it only as an ingenious speculation (as is all or most of that kind of Philosophy now in chief repute,) displaying that exact and wonderful harmony which Almighty God has ordained between the motions and positions of the Heavenly Bodies, and the actions and events of all sublunary creatures, is a thousand times more valuable and worthy to be prized and affected by all who delight to consider the handy works of God, than that fanciful Foolosophy now so much in vogue, of making blind guesses at the secret undiscoverable reasons and causes of both the ordinary and extraordinary effects and appearances in nature (such as Comets, Magnetism, Winds, &c.) and at the meaning and design of old defaced Inscriptions, and new found Relicks of Antiquity, and many other such trivial and useless matters, which many now-a-days make a great noise and stir with; or I may rather say it doth as much exceed them, as the Heavens surmount the Earth, and the Wisdom of God transcendeth that of Men.

Neither do I doubt but strongly and reasonably hope, and with God's Assistance fully purpose, by the use and help of due means and endeavours, to raise it to that degree of clarity and

and perfection, that all who apply themselves hereafter thereunto, with honest and sincere affections and intentions, and a desire to be thereby serviceable to their generation; and who by certain and never failing rules which shall fully and faithfully be given for that purpose, do find themselves duly qualified and capacitated for this Study, shall by their own experience and endeavours be speedily able to supply what is wanting from mine; and by their honest and ingenious practice and exercise thereof, and daily demonstration of its excellent use, and of the great good that may be done thereby, declare it as fit and necessary for the Courts and Dominions of Christian Princes, as it was and still is reputed to be (though but very dimly and imperfectly understood) in those of Heathens and Mahometans. This said Metetical or Prognostical part of Astronomy (commonly though less properly termed by another name,) being a Science wholly consisting of real wonders, as great as ever the power of God did ~~show~~ to the sight of Mankind; who may thereby behold the Tragedies and Comedies of secular affairs pre-acted by the Planets on the Stage of Heaven, in a far more exact and elegant manner than they are usually re-acted in Earthly Theatres; and thence may attain to a competent Assimilation of his Maker's Omniscience, in the Knowledge of whatsoever his Mind or Spirit can desire concerning any thing past, present, or to come. And thus

by Means far more sure and infallible, than the ordinary ones of History, Report and Conjecture.

As a Testimony of my Successes and Improvements in this Science, and an Earnest of what I promise and purpose farther to perform therein, I here offer to Your Sagacious Worthinesses ( whose several distinguishing Titles and Dignities I shall not now insist on ) the following Observations and Experiments ; not by craving Your Patronage, and by the Prefixure of Your Name, to concile unto them any greater Favour or Esteem abroad in the World, than what their proper Merit shall be able selfly to procure them ; a Shift, which, though now very usual with many others, yet am I as far from desiring as I hope these are from needing it : But rather to recommend to your Favour and Esteem this ancient and venerable Science, which as I am sorry to have been hitherto neglected by You, so I am in hope, that by means of the ensuing Illustrations, it will henceforth appear at least as worthy as any thing else whatsoever, to be enrolled amongst the Subjects of Your generous Disquisitions. And therefore, hoping and desiring Your zealous Co-operation herein, so far as the Matter shall be found meritorious thereof, ( which for the future I do not doubt but it will, ) I shall here with all due Respectfulness conclude, and always humbly remain an unfeigned Well-wisher to the prosperous Success of all Your ingenious Travails and Endeavours.

R. G.

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## Uranomantia Reformata.

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### The First ESSAY.

*Shewing how to rectifie the Genitures of deceased Persons, by the two principal and most common Accidents of Humane Life; namely, Marriage, and Natural Death. And thereby preparing a plain and easie Way to discover the true Method of performing the same by all others. And consequently, affording a never-failing Key to unlock the whole Treasury of Genethliacal Mysteries: Which has hitherto lain hid from Ages and Generations; but is now here partly, and shall shortly be more fully laid open to the Sight of all Men.*

**F**Orasmuch as that I now undertake and intend to unfold the sublime and sacred Mysteries of the Heavenly Science, and to declare how and in what manner are represented and portended thereby, the Actions and Events of all Earthly Creatures; whether whole

Nations in general, or single Persons in particular. It seems most convenient to begin with that part of the said Science, which concerns the Genitures of Mankind, and shews how by the Positures of Heaven at the Moment of a Person's Birth, or first Entrance into the World, to fore-see the sundry Actions, Undertakings, Changes, Dispositions, and all other Circumstances and Occurrences of his Life, and the Time and Manner of his final End, or Death: As being a Branch of this Divine Skill, which many account, of all others, the most useful; and therefore is by most Modern Professors chiefly pursu'd and cultivated. And in the performance hereof, it will be safest and surest, and consequently fittest, to begin with those Actions and Events which are common to all, or the greater part of Mankind; and are also the Extremities of their several Kinds, and therefore most obvious to Experimentation, and their signifying Particulars most remarkable and discernable. Which said most common Actions and Events I affirm to be, Marriage, and Natural Death: Of which, the former is the Extremity of Love and Courtship; and the latter, of Disease and Sickness; and being both of them incident to very many, their true Signs in the Heavens are much more speedily and easily discoverable, than  
are



are the Signs of Chances that happen only to some few ; and are therefore the surest means of Genethliacal Rectification.

Moreover, the better to prepare the Way to go through with this weighty Task, I must in the first place require my Reader to be moderately (if not perfectly) versed in, and acquainted with, at least some one Treatise introductive to this Science ; of which there are already so many published, even in the Vulgar Tongue of this Kingdom, by Mr. *Lilly*, Mr. *Gadbury*, Mr. *Coley*, and many others, that all who have them not already, may very speedily provide themselves. And nextly, I shall lay down some fundamental Maxims, or Propositions, whereon to raise, and firmly superstruct my intended Genethliacal Edifice; some of which are wholly novel to the World ; and though others of them have languidly glimpsed to the Apprehensions of some few Authors, yet so very dimly, seldomly, and uncertainly, that they plainly appear to be doubtful and unresolved whether they were true or no, or any whit more true than some which by others are opposed unto them : Whereas I certainly know, and shall in due time abundantly prove them to be beyond all Exception.

1. That the only true, effectual, significant, and Divinely ordained, as well as

most rational Division of the Heavens into those Prognosticative Partitions which *Astronomers* term Houses, is that which divides the visible or apparent Sphere of each particular place or point of the Earth, whether City, Town, House, or other place of Birth or Residence, into twelve equal Shares or Portions, by Lines meeting at the North and South Points of the *Horizon*, and equally distant in the said apparent Sphere's own Vertical *Æquator*, or Circle passing from East to West.

2. That those Essential Dignities and Debilities, and Geocentrical Configurations of the Planets, handed down to us in these latter Ages, by *Ptolomy*, from the ancient *Chaldean* and *Egyptian Astronomers*, are sufficient, of themselves alone, to signify all things properly significable by such Matters, either in a Nativity, or any other Face of Heaven; and are also the only true and significant Dignities, Debilities and Configurations, by Almighty God ordained so to do: The *Keplerian Aspects*, *Placidian Familiarities*, and pretended Planetary Dignities and Debilities vended to the World by some late and modern Authors, being only the hasty, groundless, ill digested Fancies of rash and idle Brains, and single vain-glorious persons; who, though but little read or skilled in this Science, and as little acquainted

quainted with the true Methods of making Experience therein, to which, by reason of their many other Studies, they afford but the very least part of their Time and Endeavours, would nevertheless pretend themselves, and fain be thought able, by their very few and seldom Searches and Trials, to discover the true Grounds and Principles of this Science, better than the whole many-aged Succession of the zealous and industrious Ancients, who wholly devoted their Time and Endeavours thereunto.

3. That in all Humane Genitures, whether of Males, or Females, the first Marriage is always signified by some Direction of the Mid-Heaven to the Body, or some Ray of the Lord of the Seventh House, agreeable to the Quality and Success of the Marriage, who or whatsoever Planet the said Lord of the Seventh be: For *Saturn* and *Mercury* are in this case as effectual and significant as the *Moon* or *Venus*; and these latter no more so than the former, but only by their being Lords of the Seventh; and never but when they are so; neither do the Directions of the Ascendent, *Sun*, or *Moon*, to any Planet or Aspect whatsoever, ever produce or signifie Wedlock; as shall in due time and place be plainly proved.

4. That Natural Death, by Sicknes or Distemper of Body, is in all Nativities, of

whatsoever Kind or Sex, denoted and accomplished by some Direction of the Cusp of the Ascendent, or First House, to the Malefical Body or Beam of some Lord of the Sixth House, or else to the *Moon's* Southern Node, commonly called the *Dragon's-Tale*. And in this case, the evil Aspects, even of *Jupiter* and *Venus*, are full as efficacious as those of *Saturn* or *Mars*; neither of whom have any Power or Significancy of Natural Death, but when they are Lords of the said Sixth House; and then so have the other five Planets also; that is to say, when any of them is Lord of the Sixth. The Directions of the *Sun* or *Moon*, and much less of the pretended parts of Life or Fortune, being never effectual or significant of Natural Death; and the ordinary vulgar Rules of chusing Givers of Life and Death, being utterly fabulous, and extreamly erroneous.

5. That not all such Directions as those mentioned in the two last preceding Propositions, are always effective of Marriage, or Natural Death; but only when the promising or Menacing Planet is qualified with some certain Positions, and other Circumstances, which are requisite to render the said Direction effectually Mortal or Conjugal, and free from certain others that may obstruct or impede its being so; without which aid requisite Qualification and Vacancy, (of which

which there are several Kinds, that shall in due time and place be declared,) the Native may persist in Life and Singlehood, notwithstanding any such Direction. The Ignorance or Inconsideration of which Assertion hath caused some late and modern Professors to run headlong into the greatest Absurdities; vainly, weakly and rashly concluding, that because (in their Estimate, or Corrected Figures) the Ascendent overpass'd the Body or ill-Aspect of  $\text{h}$  or  $\sigma$ , in some Nativities, especially wherein, according to their rules, it was not Giver of Life, therefore such a Direction could never kill in any.

6. That though Rectification by either of these said Accidents, if duly and discreetly performed, will yield and produce the true Figure of Birth so sufficiently near as that Judgment may by a skillful Artist be safely given thereof, both as to the Native's general Fate, and Time of his particular Actions and Occurrences, without any considerable Errour in point of Time, but what may be redressed by other Means; yet is it not to be expected, that from any Figure so rectified, the very Year or Month, and much less the Day of any other fore-going or following Accident, will be exactly pointed out by Directions only, so as that the Directional Distance between any two promising

promising or threatning Bodies or Aspects directed to, and the Temporal Distance between the two Accidents signified by them, should ( especially in Accidents which happen many Years asunder ) be always punctually and precisely equal ; which I clearly find they never are, though never considerably differing ; but near enough for any necessary Occasion of the Fore-knowledge of such Matters : For albeit that the precise Year and Month, and possibly also the Day of an Action or Event may be deduced and discovered from a Geniture so rectified, yet not by the alone Directions of the Nativity, as some have fancied and suggested, who, had their Measure of Time, and Method of Directing been never so true and genuine, ( as it is evident they were not ) yet the Errour in their Planets places would have thwarted such a Co-incidence, and was manifestly the Cause of that punctual Agreement in some few Directions and Accidents ; which they therefore fondly concluded to be universal to all, and for which the best Tables yet extant are insufficient.

These are all the fundamental Maxims ( besides what are common to the whole Science, and already publick from other Hands ) which I think needful whereon to raise my intended Edifice ; and which, as I have found them most indubitably true, by  
a clear

a clear and manifold Experience, so shall I by the same declare and evince them to be so to others also, even when and where it may to many seem altogether impossible: And though I could discharge my fore-promised Explication by many experienced Nativities, not only of my own private Enquiry, which by many Circumstances I find, and am assured to have been nearly estimated, and by which I have discovered the fore-given Propositions to be most true and certain; but also by many others already published by several, and in which I find the said propositions to hold true also; amply discussing and illustrating each individual Geniture, by instancing all its known and considerable Accidents, and assigning them to their proper Directions, and shewing the strange Agreement that is between them, both as to Quality, Time, and all other Circumstances, (save only the fore-mentioned immaterial temporal Discrepancy, otherwise easily redressable,) yet shall I confine my self to the number of only three, and those also already published by others, and such as are credibly said and granted to have been observed with great or moderate Care, and shall by me be Astronomically proved to have been so accordingly, at least near enough for an intelligent Practitioner truly to correct and reduce them.

With



With this said Number and Quality of Nativities I do the rather chuse to begin my Explications ; partly that none may suspect or object them to be of my own Timing, or Estimation, a Crime wherewith some (how truly I know not) are now-a-days by others largely and loudly taxed ; and partly because that as a Threefold Cord is not easily broken, so a Threefold Testimony is not easily disproved, nor reasonably distrusted, being held sufficient to ratifie the Matter debated, in all, as well Legal as Scientifical Decisions. Neither shall I insist on the Instance or Assignment of any other Accidents in these first illustrated Genitures, but of Marriage and Natural Death alone, unless they all three, and not only one or two of them, were concern'd therein ; because I intend to insist upon nothing but what I give a threefold Proof of ; as not at all approving of that unsatisfactory Method now followed and practised by the generality of our Professors, who not only do confidently offer to the World for true and exact, when rectified only by one single Accident ; and that also assigned to a Direction which has manifestly fail'd of effecting the same in many others, without giving or knowing a Reason why it should do so : But do also give us practical Rules and Aphorisms for the Judgment of a Nativity, deduced from

from only one single Geniture, and which therefore seldom or never holds true in any other, to the great Discredit of themselves, and of those who credulously practise or judge by their Doctrines.

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**T**HE first Nativity which I shall produce, for the Eviction and Confirmation of my said Propositions concerning Marriage and Natural Death, (intending to do the like for all other Principles and practical Rules of this Science, by degrees, and in due Season,) is, that of the late King *Charles II.* In the Rectification whereof, to reduce it from the estimate Time, to the true, as nearly as can be done by accidental Correction, I shall make use of the *Sun's* mean daily Motion, as the Measure of Time for a Year: Not that I think this too fully, either natural or rational; or that it will yield an exact Equality between the Distance of Directions, and their signified Events; which I have already proposed, as a thing not to be expected; but because that, one time with another, it affords as great an Agreement both in all Nativities, and also in the various Accidents of one of the same Nativity, as any other Measure of Time that ever I saw propos'd, or could  
any

any way conceive or suspect to be true and rational, or which had any the least likelihood or appearance of being so. All and every of which said seemingly rational Measures ( save one or two which I have lately thought on, and shall very shortly bring to the Touch-stone ) I have thoroughly tried by several experimented Genitures, but never found them to answer Expectation any more or nearer than this of mean Motion.

And whereas some may captiously object, that this confessed Unexactness may be occasion'd by a mistakeful Assignment of Accidents to improper Directions ; To this I answer, That I can give a positive General Rule, not only for the two grand Accidents aforesaid, but also for several others ; and expressly nominate all those Circumstances and Qualifications requisite to render the Promissor effective or ineffective of them ; and prove by many indubitable Nativities, that the said Directions fulfill'd or fail'd accordingly : Which is more than ever was yet done by any Author, and than can possibly be done by the Rules and Methods they follow, who make or take so many both Significators and Promissors, for one and the same Accident, ( as the *Ascendant*, *Mid-Heaven*, *Sun*, *Moon*, and sometimes *Fortune* also, for Significators of Marriage ; and *Jupiter*, *Venus*, *Sol*, *Luna*, and the *Lord of the Seventh*,

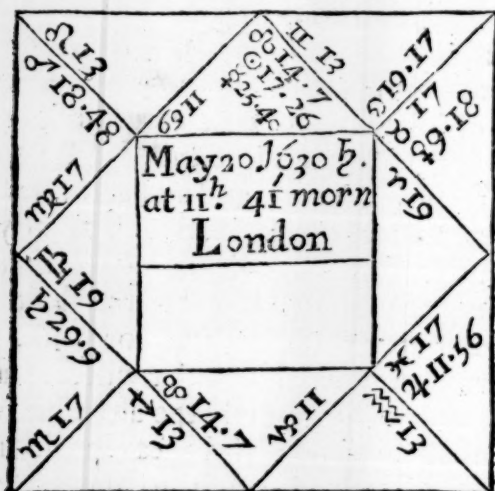
*Seventh*, for Promissors ; and the like for all other Accidents ; ) and so many sorts of Aspects, old and new, Mundane and Zodiacal, that they can never miss of a Direction fit enough by their Method, to which to assign any Accident, and by which to rectifie any Nativity, without any great Change from the given Time, how much amiss or mistaken soever ; nay, even though both the Birth, and the Time and Quality of the Accidents be merely and utterly feigned, and that no such things really ever were ; for having so many several Significators and Promissors as aforesaid, they take that seemingly resemblant Direction to signify the Accident, which in their Estimate Figure happens pretty near the time of it, as in such a Variety some or other of them cannot fail to do ; and do frequently assign Accidents to Directions which they grant passed over without any such Effects in many other Nativities, even when the Promissor had the same or other equivalent Qualifications in both : And in each Nativity in which they assign any Accident to a Direction, they allow many other Directions to pass over without the like Effects, though they assign the same unto them in several other Nativities. By all which Means, it is very common and easie to find a near Agreement of Directions with Accidents, or rather

ther impossible to miss of it, at any Hour of the Day, how far soever from the true Time of Birth; and oftentimes much better at a wrong Time, than the right one; so that a certain Rectification is by these Methods impossible. Whereas, according to the Method by which I practise, (the Grounds whereof I have discover'd from sundry Genitures of both my own and others Observation and Enquiry; and whose both given Year, Day and Hour, appear, and are proved by several observed and related Circumstances to have been very true, and the Moment nearly also,) it is scarce ever possible to find an Agreement of Directions with Accidents, to any reasonable or tolerable nearness, but at the true Time of Birth only; at which time they never fail to agree, and that also with as great an Exactness in Time, as can be shew'd by any other Method whatsoever. All which is abundantly sufficient to evince the Truth and Excellency of this.

These things being premised, and the aforesaid Objection clear'd, I shall now proceed to a Discussion of the Geniture of the Prince above-named; who is certainly known, and generally granted to have been born on *Saturday, May the 29th*, in the Year of Christ (according to Vulgar Account) 1630. near about Noon; some saying a  
little

little before, and others a little after : But Noon we may take for an Estimate sufficiently exact, in regard my Rule of Rectification is sufficient to lead me to the true Time of Birth, were it a whole Hour or two sooner or later ; for that about that time of the Day it yields no Agreement of Directions with Accidents, but at one certain Point of Time only. Wherefore finding that at the said Estimate Time the Mid-Heaven is possess'd by 17 Degrees and an half of the Sign *Gemini*, and that this Native was Royally married at almost 32 Years old, and continued till Death a Husband to the same Party, without either Divorce, or open Dislike or Repentance, I consider whether about that time of Day, and by the aforesaid Measure of Time, the Mid-Heaven do meet with any good Direction to the Body or Beam of the Lord of the Seventh, or of any Planet, who upon Rectification by such a Direction, will be found to be Lord of the Seventh, at a distance agreeable to such an Age : And accordingly, I find a Trine of *Jupiter*, who is not only Lord of the Seventh in the Estimate Figure, but also upon Rectification by the said Measure of Time, and Age of Marriage, is found to be so too ; and gives the annexed Face of Heaven for the true Positure at Birth, with so small a Distance from the given or estimate Time,

as is very consistent and reconcilable with the common and daily discernible un-exactness of Clocks, Watches, and Ocular Observations.



Thus have I rectified this Royal Geniture by one of the said grand Accidents: And though many others do give us many Nativities for true and certain, upon only one single Correction, yet I hold it not sufficient nor satisfactory to do so. And therefore let us examine whether, according to the fore-given Rule, there happen in this Figure, corrected as before, any dangerous Direction of the Ascendant to the Lord of the Sixth, at or near about the time of this Prince's Death: Upon which Examination I find, that

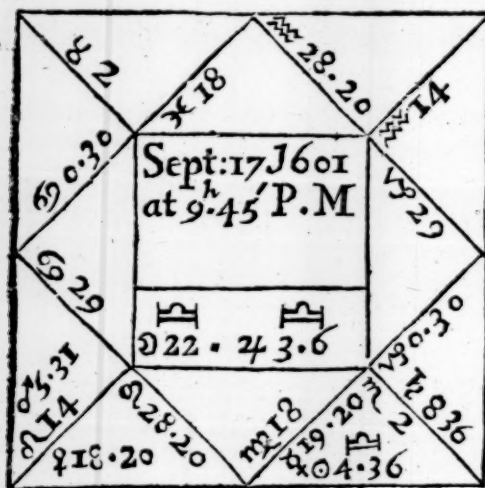


that the Ascendant comes to the Body of *Saturn*, Lord of the Sixth, nearly about that time, without any Discrepancy between the Distances of the Directions, and of the Accidents, but what is, and has always been allowed of, as usual, by all the most skilful and experienc'd Artists in all Ages. And these two Directions do mutually confirm each other, not only by agreeing so nearly in Time, with their ascribed Effects; but also by their being Lords of those Houses, which, according to the traditionally delivered, frequently experienced, and generally received Doctrines of this Science, do signifie the Means of the said Accidents: And having also such Qualifications and Positions in this present Geniture, as are sufficient to render them effectual to those Purposes.

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**T**HE Second Experienced Geniture, by which I chuse to demonstrate the Verity of the two said Propositions concerning Marriage and Natural Death, is that of *Lewis XIII.* King of *France*; who, by the Records of that Kingdom, is said to have been born *Septemb. 27. N. S. 1601.* about half an Hour past Ten at Night; Royally Married in *November, 1615.* but Betrothed

in *August*, 1612. and died in *April*, 1643.  
Which said given Time, how nearly it agrees with the Time corrected by the said



Accidents, and (which is chiefly to be regarded) the Time of the Accidents, with the Directions to which they are, according to the Rule, assigned, any who considers, may easily perceive. The personal Circumstances of the Promissors (besides their being Lords of their proper Houses) being also very fit to signifie such Events, as shall in due Time and Place be declared.

But whereas some Currish-minded Pretenders, whose Annual immodest Railleries seem to insinuate, that they use this Science only as a Tool of Obloquy and Contention,

tion, may captiously object, That I assign this Prince's Betrothal, rather than his Marriage, to the proper Direction, only for a Shift, because it better agrees with that for his Death. I answer, That instead of jarring at my so doing, they rather ought, as undoubtedly every true Lover of Heavenly Knowledge will, be thankful for giving so fair an Occasion of making so useful an Enquiry, whether Sponsation, or Consummation ; especially when considerably distant, or that the former happens, and never the latter, be the Time of the Direction's Incidence : To the Decision of which Matter, though I could give some further Light, yet this here offer'd shall suffice for the present.

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THE Third and last Nativity which at present I shall produce for Proof of my said Method of Rectification, is that of Capt. *William Bellew*, (improperly, though commonly, called *Bedloe*,) one of the Discoverers of the *Romish* Plot in the Year 1678. the published History of whose Life and Death affirms him to have been born at *Chepstow*, on the 20th of *May*, 1650. near about Noon ; and that he died in *August*, 1680. having been handsomly married but

some small time before, between that and his said Discovery. All which Accounts do so nearly agree with the Geniture corrected



by the Rule aforesaid, that Obstinacy it self, unless with the highest Ignorance or Impudence, cannot but freely acknowledge it ; his Marriage happening upon the Mid-Heaven's Direction to the Trine of *Jupiter*, Lord of the Seventh ; and his Death at the Ascendant to the Quartile of *Saturn*, Lord of the Sixth.

I might

**I** Might here proceed to a further Demonstration of the Genuine Truth and Certainty of these Rectifications, by particularly shewing the wonderfully exact Agreement, which, according to sound and never-failing Rules, which generally hold true in all Nativities, appears, and is to be found between the Positions, Configurations, and the other unmentioned Directions of each of the said three Genitures, and the known Fates, Dispositions, Events and Circumstances of the respective Natives. And the like I could also do by the Figures of their several Revolutions, for the Affairs and Occurrences of each particular Year, wherein any thing remarkable happen'd, or was done : As also by producing and discussing the Genitures of many other deceased Persons, and shewing the great and near Agreement of their Death and other Occurrences, according to a single and determinate Rule for each, with the Quality and Time of the Directions which by the said Rule do signifie them. But partly to omit a Superfluity of Testimonies, as unnecessary ; and partly because the Time or Manner of Death of some of them is controverted, or void of Authentick Testimony ; and partly because divers of them never married, or that I have received no Account of the Time when ;

and chiefly for that I intend not to instance any Particulars, but what I give a threefold Proof of; which the fore-going three Genitures will not afford for any other Matters; I shall leave them to be the Subject of succeeding intended Essays.

I could likewise give a further Confirmation to the said Truths, by examining the Genitures of sundry Persons who have married, and have had a Direction for their doing, according to the fore-going Rule: But as they are still living, or died some way unnaturally, (the radical and directional Signs whereof do greatly differ from those of the other, as well as from those many blind Rules already given by many for judging it,) so has there happen'd no Direction yet, or not before their said violent Deaths; which, according to my Rule, could denote a natural Expiration. But to avoid Prolixity and Superfluity, I shall do this only by the Nativity of the present *French* King; and that not so much in order to the said Confirmation, as to clear a great Mistake, or Uncertainty, which the Generality of the Professors and Students of these three Kingdoms are under, concerning the true *Genesis* of this crafty Monarch.

**L**ewis XIV. was certainly and attestedly born at or near *Paris*, in the Year 1638.  
on





which declares the former of the two Estimate Times aforesaid to be nearest the Truth, and the latter the most erroneous ; as by many other good Reasons and Arguments I could strongly prove it to be.

This raking and designing Prince was Royally Wedded when aged about 20 Years and 6 Months, at the Access of his Vertical Cusp to the Trine of *Jupiter*, Lord of his Seventh House ; whose Qualifications here are such as may render him fully effective of that Accident. And as this great Native is yet alive, so has there yet happen'd no Direction in this Celestial Transcript, which, according to my Rules for Death of all sorts, could be in any manner mortal ; neither is there any such likely to happen, till the Ascendant comes to the Quartile of *Saturn*, who is not only Lord of the Sixth, but otherwise killingly qualified also. And this said dangerous Direction takes place about the Sixty second Year of his Age ; about which time (the precise Year whereof may be discover'd by other Means, but not by Direction alone) he will certainly and naturally expire, in spite of all the Means that can possibly be us'd to save him. Whose Death, though eagerly thirsted by many who publicly profess this Science ; and who, by what they have already done concerning it, do declare they would readily and publickly

ly predict it if they could, yet do plainly appear unable (and therefore afraid) to do it ; thereby visibly bewraying their own Ignorance and Insufficiency for all such Undertakings, and Performances.

Thus have I compleated all that for the present I intended, concerning the two Directional Propositions aforefaid ; fully purposing, by God's Permission and Assistance, to do as much for the Confirmation of the other Propositions also, and for the Detection and Illustration of all other Principles and Practical Rules of this Science. And though, in handling the fore-going Genitures, I have neither consider'd some Circumstances of some of the given Accidents, nor used some other and further Means of Correction ; which would yield a somewhat nearer Agreement than will result from what is already done ; yet these single (and only preparative) Rectifications, and the manifested near and regular Agreement of Directions with Accidents, are enough to render the Propositions strongly probable : Which is all that I either designed, or desired.

---

*A Particular Account and Enumeration of  
the several Sources, Causes and Occa-  
sions of the many erroneous Principles,  
Doctrines and Aphorisms, now in, or  
falsly father'd upon the Heavenly Science  
of Prognostical Astronomy.*

1. **M**Any are so foolishly and careles-  
ly credulous, as to receive for  
absolutely true and certain,  
whatsoever has been deliver'd as such by the  
more ancient and more famous Authors in  
this Science, without either receiving from  
the said Authors, or making for themselves,  
any Experimental Proof or Demonstration  
of its Verity; and this even in the Grounds  
and first Rudiments hereof: Which also are  
in some Particulars variously deliver'd, some  
saying one thing, and some another; as  
guided by their own bare Fancies, (by them  
mis-called Reason,) without the least Testi-  
mony from any certain or rational Expe-  
rience.

2. Having espoused such affirmed Princi-  
ples as they fancifully conceit (rather than  
solidly find and know) to be genuine, they  
then, upon Supposition (or rather ground-  
lessly

lessly confident Conclusion) of their being so, do by the bare Light of their own weak Reason, without taking or seeking any Help from Experience, (were they able to make a right Use of it,) forge such Rules as to them seem suitable to those Principles; and accordingly, because the Ninth House is said to signify Religion, (which they only know by Reading or Hear-say,) therefore the Lord of the First in the Ninth, or the Lord of the Ninth in the First, must needs denote a holy, gracious Native. And a Thousand more such shallow, and daily thwarted Whimseys.

3. The very Proper Names of the Signs, given them only for Distinction, by such as little understood their Qualities; and merely because at that time possessed by some Constellations very imperfectly resembling the Things by whose Names they were called, are by many very ridiculously made a Rule whereby to judge of their signified Natures and Dispositions, and of the Inclinations and Propensions of those Natives, whose personal Significations are placed in them. And therefore, if in *Taurus*, the Party must be laborious; if in *Leo*, fierce and cruel; if in *Scorpio*, false and treacherous; if in *Aquarius*, gentle and courteous; and the like of all other Signs, and for the most part quite contrary to what they really are,

as

as are these Whimseys concerning the Four here mentioned. And the same is done concerning the Planets also, as confidently, as if *Adam* had been their God-father.

4. This Science is inspected and studied by many ; not in any vertuous Inclination to consider the Works of God, and contemplate the wonderful Harmony hereby discernible between Fate and Nature, and to be thereby serviceable to their Generation ; but merely in hope of reaping Profit to themselves by the Practice of it, if they see any likelihood or possibility of so doing : Or through a sneaking Itch of Praise and Applause ; as thinking that if they can but truly predict Things to come, it will be accounted a glorious Business, and make them be every where gazed at with Admiration. And all whose Studies are influenc'd by such Ends, do generally prove but ignorant Botchers in any Mystical Science whatsoever.

5. The most of those who profess this Science, or pretend an Affection thereunto, do busie themselves in so many other Arts and Studies beside, no way pertinent or necessary hereunto, and only because they are gainful, creditable, or fashionable, that it is not possible for them to be compleat or competent in any, but especially in this, which is, of all others, the most mysterious  
and

and sublime, yet is commonly afforded but the very least part of their Time and Endeavours, though vast and profound enough to employ the whole of both: Concerning which, so much has been already delivered elsewhere, that I need not say much here.

6. Many who make a deeper Search hereinto, than by bare Speculation, and (conceitedly) rational Deduction and Inference; and who spend some Time and Pains in grounding their Knowledge upon their own Experience, by comparing Fates and Accidents with Radical Positions and Directions, do yet too hastily receive, and too credulously stick to estimate Times of Birth, and the given or computed Times of other significant Faces of Heaven, received from the Mouths or Hands of others; and such Positions, and other Sydereal Particulars as they find in these erroneous Copies of Heaven, they take, without further Scruple, or Examination, to be the true Signs of the subsequent Events and Occurrences: Whereas, did they but privately observe, and carefully compute some few Times of that kind themselves, and compare them with the Accounts taken by, or received from others, they would very frequently find a wide Disagreement. And therefore, such as desire to be perfect and exact, ought, from Observations and Computations of their own,  
or,

or other curious Artists, truly and carefully made, by proper and sufficient Means, to frame and discover Rules concerning, at least, some small Plurality of notable Accidents, especially Death and Marriage; and these will greatly help to discover the true Signs of other Events, and the true Times of other less accurate Observations.

7. Another very mis-guiding Course, follow'd by many Experimentators, and a great Oversight committed by them, is, That they rest satisfied with some very few (and oftentimes one alone) of a Native's Accidents; and this they usually assign to the next agreeably good or bad Direction, which, in their Estimate Figure, happens about that time; requiring no more, but that, in a general manner, it resemble (according to received Rudiments) the Quality of the Event, as to Goodness or Badness, without heeding or considering whether, in all other Nativities, it effect that same kind of Accident in particular: Whereby it comes to pass, that we frequently find the same kind of Direction given for Marriage in one Nativity, for Preferment in another, for Legacy in another, for the Birth of a Child in another, &c. never heeding any more, but that the Direction happen (in their given Figure) about the same time with the Accident, and be, in general, good or bad,



as that is : Whereas, did they diligently enquire and know the whole Series of a Native's regardable Accidents, and turn their Estimate ( if it needed a Change ) to such a corrected Face of Heaven, as afforded an Agreement, both in Time and Quality, between all the several Accidents and Directions, it would much more rightly guide them to make a right Assignment, and thence to discover the proper Effects of particular Directions more truly ; the Omission of which Enquiry, and Lack of which Knowledge, is the Cause that many good and bad Accidents are attributed to ( accordingly good or bad ) Directions, which do not at all signifie them.

8. The Reports and Accounts of the Time and Quality of Actions and Accidents, both publick and private, are some or oftentimes amiss, and may thereby cause an erroneous Notion of the Significations and Effects of a Planetary Direction and Configuration. Wherefore an honest Student ought to be very careful not to be over-hasty in believing Relations or Histories, without some Plurality of Testimonies, or other very assuring Circumstances ; nor to make his Experience by any but such as he is, by those Means, very sure of, and beyond the Danger and Possibility of Deception.

9. It must be confessed, that the long Ignorance of the true System of the Heavens, and of the Frame and Order of the Planetary Orbs and Motions, and of the true and natural Equation of Time, and of other chief Uranometrical Matters, and the consequent Unexactness and great Imperfection of Planetary Tables, both General and Diurnal, has greatly contributed to the many Imperfections of this Mantical part of the Science ; which being wholly grounded upon the other, can, even with the greatest Care and Judgment, be no further perfect than that is so. But we hope that as the former daily draws nearer to Perfection, by the Sagacity and Industry of many eminent Skillsmen, so will the other also, whose hitherto Defects are altogether as excusable, though I cannot say that its Errours are so too.

10. Many false and ignorant Pretenders, through a groundless Conceit of themselves, or a base Ambition to be thought what they are not, or a shirkish Endeavour to flatter some Patron or Favourite, do give us for certain Signs of great Vertue, Wit, Wisdom and Happiness, such Positions and Configurations as happen'd in their own, or their soothed Minion's Nativity, how dissonant soever to both Art, Nature, Reason and Experience. And therefore, *Mercury* in the House  
of

of *Saturn* or *Mars*, or in Reception or good Ray with either, or in Airy Signs, or he strong in his own Dignities, or the Ascendant or its Lord in either of his Houses, must give a great Wit, and a very ingenious and judicious Person; and a Thousand more such Trifleries, whose Untruth is obvious and notorious, as being frequently found to be utterly false, and serve only to puff up Fools, and incapable Blockheads, as the Natives of such Positions very often are, (especially *Mercury* in the Houses, or in Conjunction with the Persons of *Saturn* or *Mars*,) with vain and idle Conceits of their Accomplishments; and afford them Colour for Jackanapish Brags and Pretences, when they find such Fables deliver'd by Men of Name, and in large, well bound, and neatly garnish'd Volumes, which to many Capacities gives great Credit to the Matter.

11. Others, in Spight and Malice to some particular Person, and to render him hated or contemned, in revenge of some (perhaps deserved) ill Turn, do canker'dly propose, as sure Signs of some great Vice, Defect, or future Calamity, such Positions, Radiations, and Directions as happen at the Birth, or in the Geniture of the said maligned Party. Thus an Infortune in ill Aspect to the Ascendant, its Lord, the *Sun*, or *Moon*, must infallibly betoken a Villain, or wicked Person.

*Mercury* cadent, weak, or afflicted ; one void of Wit and Judgment : And Millions more of such forged Sotteries ; which, when attended with the aforesaid Circumstances, do glibly go down with many for real Truths, to the Abashment of many honest and ingenious Persons, in whose Nativities they are often to be met with.

12. Such as study this Science, do almost wholly and generally confine their Endeavours to only some one part of it ; which is a grand Reason of their making so slow Advances therein, and being all their Lives so far short of any competent Perfection : There being many things discoverable in each Particular Branch thereof, that may be very helpful to a right Understanding of every of the other Branches ; and will not so readily be found, nor fit Opportunities of discovering them be so frequently met with by such as apply themselves to one part alone. And the Part or Branch thus chiefly pursued, is that of Nativities ; which, as things commonly happen, is of all others the unfittest, in regard that not only the true Moment is usually much mis-given, but oftentimes the Day, and sometimes the Year also : And even when the true Day and Hour of Birth are given, yet by the Over-sight of the Calculator or Publisher, the Places of all or some of the Planets are amiss, by Error in  
Com-

Computation, or Mistake of the Day in their *Ephemeris*. Of all which kinds of Error I could give full Proof in sundry Nativities now publick, and which pass current for true ones: Whereby Learners and Experimentators are often greatly puzzl'd and distracted, as finding no Harmony in the several Genitures examin'd about any one Accident or Circumstance, for the finding and framing a Rule concerning it. So that Beginners have need to try a Nativity thoroughly in all those Respects, before they receive it as a Foundation of Knowledge or Practice.

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DAVID<sup>s</sup>

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# DAVID'S Astrological Hymn.

Psalm viij. 1.

**G**REAT Sov'reign Lord of all created Things,  
Whose is the Breath and Life of ev'ry  
Creature :

*How most illustrious, O thou King of Kings,  
Is thy great Name through all the Frame of Na-  
Who hast for ever firmly fix'd on high (ture!  
The Boundless Glory of thy Majesty.*

*When with attentive Thoughts, and steadfast Eyes,  
The Heav'ns, thy Works, I ponder and behold,  
The Moon and Stars, and all that in the Skies  
Thou didst create, and hourly dost uphold;  
Oh, What is Man, I wondring cry ! that he,  
So frail ! so vile ! regarded is by thee.*

Psalm xix. 1.

**T**HE spangled Heav'ns, admired Face and  
Do thy Almighty Power and Praise declare:  
So

*So doth the spreading Firmament proclaim  
 Thy Handy-work, thy Wisdom, and thy Care.  
 Each several Day doth plainly Speech express:  
 And every Night doth Man with Knowledge bless.*

*There is no Speech that enters Humane Ear,  
 Nor Language spoke within the World's wide  
 But where they do the Voice distinctly hear (Coast,  
 Of Heav'n's resplendent All-surrounding Host;  
 Whose guiding Line doth to all Nations reach:  
 Their Words all Corners of the World do teach.*

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FINIS.



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